

History
of
Union
Presbyterian
Church

By Rev. John K. Roberts

For the
Home
Coming

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Union Presbyterian Church

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REV. JOHN K. ROBERTS

Home Coming

AUGUST 10-11, 1910.

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FOREWORD.

The plan of this volume included not only a history of Union but also sketches of Carthage, Cameron, White Hill, Culdee and Manly churches, which Union helped to organize. With the exception of Carthage, material for the sketches of these churches was not secured until after the forms had gone to press.

We left out many interesting traditions because we could not verify their authenticity.

We have examined the evidence of the subject matter and dates of this history by careful reference to every available source of information.

We are indebted to the following for the information contained in this volume: Messrs. N. A. McKeithen, J. R. McQueen, G. W. McNeill, Rev. A. R. McQueen, Jack Currie, Alexander McLauchlin, R. D. Rowan, W. J. Kelly, Daniel McNeill, A. A. Ray, T. D. McLean, D. Alphonso Blue, J. W. McCaskill, Noah Deaton, J. Alton McIver, James McLean, Carlos McLeod, D. D. Kelly, Angus McNeill, Dr. G. McLeod, Judge W. J. Adams, Dr. H. B. Shields, D. McS. Kelly, J. W. Harrington, J. L. Cole, D. A. McDonald, A. C. Kelly, Mrs. E. J. Tyson, Mrs. James McLean, Mrs. James D. McIver, Mrs. M. E. Adams, Mrs. Martha Branson, Miss Belle McCrummen, Rev. J. A. Paisley, Mooresville, N. C., Hon. Hugh M. Street, Meridian, Miss., Rev. H. L. Paisley, San Marcos, Texas, S. D. McCallum, son of Rev. Angus McCallum, Union Church, Miss., Rev. D. I. Craig, D. D., Stated Clerk of Synod, Mrs. Neill McKay, Rev. D. J. McMillan, D. D., New York, N. Y., the Sessional Records of Union and Carthage churches, Minutes of Orange and Fayetteville Presbyteries, the Synods of the Carolinas and North Carolina, Rev. Martin McQueen's Notes and Sermons, old letters, Caruther's and Foote's "Sketches," files of old newspapers, and valuable information from the editor of the Christian Observer.

AUTHOR.



UNION CHURCH

HISTORY OF UNION.

The only way possible to ascertain the dates of the first settlements in Union congregation is to search through the grants on file in the Secretary of State's office in Raleigh. Permanent settlements, however, began with the great Scotch immigration into the Carolinas after the disastrous battle of Culloden in 1746. Ship load after ship load of the Highland Scotch landing at Wilmington made their way up the Cape Fear river to a point first known as Cross Creeks, afterward called Campbellton for the Rev. James Campbell but changed to Fayetteville in honor of Marquis La Fayette during his visit to that city in 1825. From this point they formed settlements in the surrounding country.

At that time a dense forest of stately pine covered the country, and the many swamps bristled with the rank growth of cane-brake or reeds. This mighty wilderness to the West of Fayetteville was penetrated by two trails. One a Buffalo trail from Cape Fear river to the Yadkin, the other an Indian trail from the Sapona, or Deep river, to the Lower Cape Fear. The former became a line of travel and commerce between the Scotch settlements on the Cape Fear and the Scotch-Irish settlements on the Yadkin and beyond. The latter road became an important highway between Cross Creeks (Fayetteville) and Cross Hills (Carthage). Grants call for this road as the Wagon Road; afterwards commonly known as the "Big Wagon Road." The Yadkin road crosses the county nine miles south of Union, and the Fayetteville road passes along by the north side of the church grounds. The Scotch leaving Fayetteville formed settlements westward on both sides of these two great thoroughfares. Two other roads were laid out at an early date which played an important part in the development of this section. The Joel road, which took its name from the man who cut out the road, running East

and West, passes one half mile south of Union. Land grants call for the Joel road as early as 1771. The Pee Dee road, running North and South, passes through the church grounds on the West side of the building. The church is situated in a triangle formed by three of the earliest highways. The crossing of the roads would naturally give the locality added importance. It was first known as the cross roads and was early used as a place of public assembly, probably for Muster but more particularly horse racing.

The first grant issued to a Scotchman in North Carolina was filed by a Mr. McPherson in the Pamlico district in 1707. In Foote's "Sketches" we find that a man by the name of Clark and other Scotchmen had settled near old Bluff church in 1729. However, when the Scotch first came into Moore county they found settlers already in the land to whom they gave the name of "Buckskins" because of their peculiar custom of wearing suits made of dressed deer skin. When Alexander McKeithen entered a tract of land in 1751, the present site of the Vass cotton mills, his lines called for metes and bounds of still earlier grants. Lands entered in the neighborhood of Union about 1760 call for the boundaries of still earlier entries. The writer regrets that his attention was called to the grants too late for him to make use of the information for this history. Another evidence not only of the ease of accessibility but also of the importance of this settlement is, that the first court of Moore county was held at Kitchen Springs, three miles East of Union, in 1784.

To the glory of the Scotch settlers they erected the family altar in their new home in this boundless wilderness, and as had been their custom forsook not the assembling of themselves together for the worship of God on the Sabbath day. There has been preaching in the neighborhood of Union for about One Hundred and Twenty-five years, and tradition says there were services held at irregular times for several years before the Revolutionary war. The minister who served the outlying settlements had no means

of sending appointments ahead, so when the preacher reached a neighborhood, boys would be sent out on horseback for miles around to announce the hour of service. The only ministers who could be referred to are Rev. James Campbell and Rev. John McLeod. Rev. James Campbell came to the Cape Fear settlements in 1753, and preached regularly at Bluff, Longstreet and Barbecue until his death in 1781. He also made frequent visits to the outlying settlements in Cumberland and Robeson counties. Rev. John McLeod came over from Scotland in 1770 in company with a large number of Highland families which settled on Upper and Lower Little rivers in what was then known as Cumberland county. He ministered to these people for several years. In the latter part of the '70's he sailed for Scotland, and as he was never heard of again it is believed that he sleeps in a watery grave. Aside from tradition, established by cumulative evidence, it would be hard to believe that these earnest and consecrated men of God would fail to visit so large a settlement of their own people or neglect so strategic a point as the only confluence of the three most important highways of commerce and travel. I offer the suggestion that probably the name of the church had its origin in the crossing, or union, of these three great roads at this point.

I am satisfied in my own mind, after a careful consideration of the traditions as well as of a more intimate knowledge of the devout character of the early Scotch, that from the very beginning of each settlement religious services were held at some convenient point, under the leadership of elders. At irregular times they would be able to secure the services of a preacher, who would administer baptisms and the sacrament of the Lord's Supper. Out of these services, no doubt, have grown the church organizations of Buffalo, Union, Bethesda and Ben-salem. It is a well known fact that men lose their religious feeling through the neglect of public worship. But we have no indication of moral degeneration or spiritual decay among the Scotch, which would have been inevitable if the

many Scotch settlements had been without religious services for three score years and ten, as a casual reader would infer from the silence of history. Doubtless Rev. James Campbell remembered the method employed by John Knox in the beginning of the Presbyterian church.

When Scotland turned to Protestantism every village and hamlet cried out for the preached Word. There were not enough ministers to supply the demand. John Knox divided Scotland into Ecclesiastical Districts and appointed a minister or evangelist over each division to visit the churches, to baptize the children, receive members into the church and administer the communion. The regular Sabbath day worship was led by the local elders. He prepared a liturgy for their use. Though not stated, one would infer from reading Foote's "Sketches" that Rev. James Campbell inaugurated a somewhat similar plan throughout the Scotch settlements. When we remember the demoralization of the Revolution, the fierce hatred of a cruel internecine warfare through which the Scotch settlements passed, the devout character, the deep piety, the family altar, the catechetical instruction of the children, and the strict observance of the Lord's Day, can be explained in no other way than that every Scotch community had its place of meeting for the service of God upon the Sabbath day.

The Presbyterial work at Union Legan in 1796, when Orange Presbytery sent Rev. W. D. Paisley to serve the people in the congregations now known as Buffalo, Union and Bethesda. He first held services in the residence of Archibald Reed, who lived about one mile Northeast of the present site of the church. Mr. Reed operated a wagon and blacksmith shop and was a man of considerable wealth and influence in the community. His place is now known as the Sloan place. Union church was organized in 1797 with the following bench of elders: Walter Macbeth, Zachariah Graham, Duncan Patterson, John Blue and Coi. A. McDougald. After these, John McKenzie, Donald Blue and Martin McPherson were made elders. The congrega-



REV. ANGUS McCALLUM
Pastor 1831-1838



REV. DANIEL McGILVARY, D. D.
Pastor 1856-1857

tion erected the first church, a log house, in 1798. This church was situated on Crane's creek, by a spring, across the field from the present site of the church. This church stood on the property of Mr. Archibald Reed. The building becoming too small for the congregation a second log church was erected by Hugh and Donald McInnis. The date, however, is unknown. This church was built near the present location in the present bounds of the cemetery near the big wagon road. The property was given by Mrs. Eliza M. Rowan. An interesting fact may also be noted—a log session house was also built, which was used during the life time of three church buildings. Rev. W. D. Paisley was called as pastor of Union and Buffalo churches March the 8th, 1799, and was ordained and installed pastor at Buffalo May 10, 1799. Mr. Paisley was much beloved by his congregations, but he was hampered in his work by the fact that he could not speak the Gaelic, while many of his people could not understand English. Resigning his work here September the 4th, 1800, he accepted the pastorate at Cross Roads and Hawfields, in Orange county. He settled in Greensboro, N. C., in 1820, organized the church at that place and served it as pastor until 1842. Mr. Paisley was born in Guilford county, North Carolina, on the 26th of October, 1770. He received his training both literary and theological from his pastor, Rev. David Caldwell, D. D. "In person, Father Paisley was low, rather thick set and muscular. His habits were always active. During the larger part of his ministry he rode on horseback to his appointments, some times twenty miles on the Sabbath morning, back home again after preaching two sermons. He labored very extensively and successfully in camp meetings, which were common during the years of his active ministry. During one of these meetings he labored so intensely that he retired late and lay down in the grove on the ground to sleep, when one of his elders passing by tried to arouse him. He said, 'Come lie down here; it is a good place to rest and there is room.' It was with difficulty that he could be persuaded to go to the house for the night,

so sweet was his rest. Father Paisley was not a man of great learning, nor were his sermons elaborately prepared. He was a man of zeal and energy. In speaking he had the advantage of a strong and flexible voice. He preached ex tempore and was animated, impressive and popular. He will be remembered by all who knew him as particularly tender and importunate in public prayer. His was a green old age and a calm and beautiful death." He died in Greensboro, N. C., on the 8th of March, 1857.

John Gillespie, the Second pastor, was licensed at New Hope church, in Orange county, November 20th, 1795. He accepted a call from the churches of Centre, Laurel Hill and Raft Swamp in 1797. He began to supply Union church in 1800, which he continued to serve until 1804. The minutes of Presbytery and Synod show that Mr. Gillespie was a very active and useful man; that he was often moderator and clerk of Presbytery and served on many commissions of the church courts. There is no record of his field of labor from 1804 to his dismission to Abingdon Presbytery in 1810. We have no record of him after the fall of 1810, at which time he was dismissed to Transylvania Presbytery. Tradition tells us but little of his work at Union, which covered the period of the great revival of 1801. Union was profoundly stirred by this revival, the effects of which long lived in the Christian character of the people and was transmitted to their posterity.

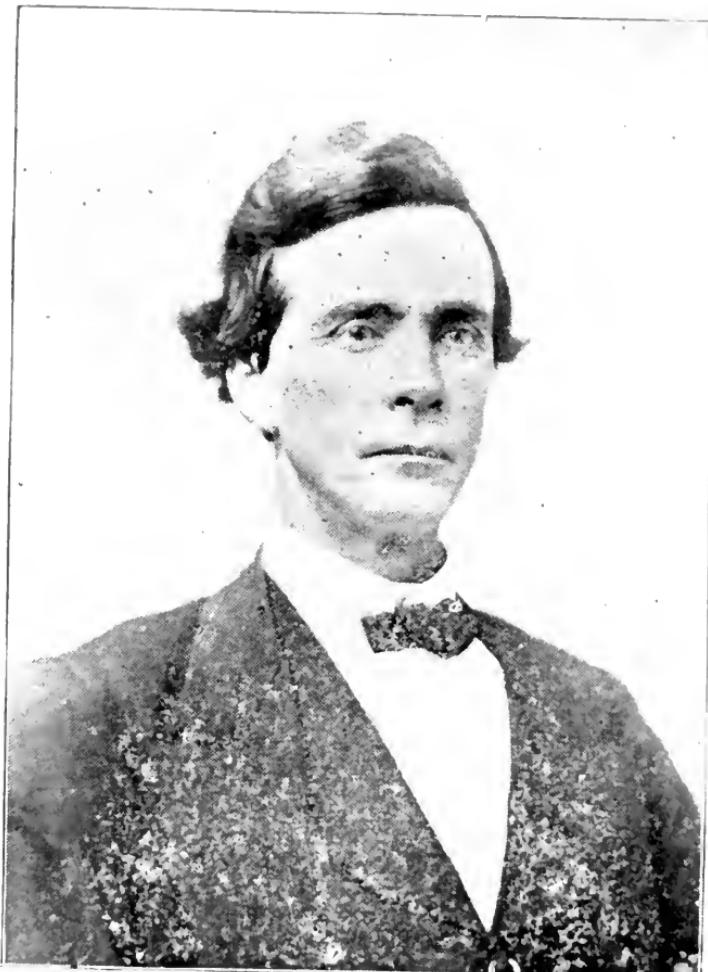
The Third pastor was Rev. Murdock McMillan, who was born in Robeson county in 1776. His first schooling was under the tuition of a Mr. Nelson, a local teacher. He also attended Dr. McCorkle's Academy in Rowan county. His classical and theological training was taken under Rev. David Caldwell, D. D., in Guilford county. He was licensed by Orange Presbytery at Barbecue church March 27th, 1801. Mr. McMillan was ordained and installed pastor of Union, Buffalo and Bethesda churches at Union on the 27th day of July, 1804, and remained pastor of Union until 1830. At the time he received a call from these churches he taught a classical school at Solemn Grove,

known as the Solemn Grove Academy, about two miles East of the present site of Bethesda church. Upon accepting these calls he removed his residence from Solemn Grove to Deep river, near the present site of the town of Carbonton. Here he inaugurated a classical school, which he taught for years. It was known as the Academy, and became famous throughout this section. He preached in the Academy on Sunday nights, which resulted in the organization of Euphronia church in 1819. Being a fluent speaker in both English and the Gaelic, he held two services on the Sabbath, one in each language, with an intermission between the services. This custom continued for several decades. During the later years of Mr. McMillan's pastorate, Mr. John McNeill was the presentor for the English service and his brother, Mr. Daniel McNeill, lead the singing in the Gaelic. Union developed so rapidly under his pastorate that the congregation felt the need of a larger house of worship, so they erected a frame building in 1813. This church stood in the Southwest portion of the present cemetery and was erected by Mr. Duncan Buie. Unfortunately the sessional records covering this period have been lost, therefore it is impossible to glean from this source items of interest concerning this the longest pastorate in the history of the church. Tradition tells us that he labored with much success and satisfaction to the congregation and that he was much beloved by an appreciative people. Rev. Dr Hall, in a report to the Synod, says, "That Murdock McMillan was a man fortiter in re, a resolute man indeed." This is proven by a bold rebuke administered to the young women in the congregation. It seems that it was a custom for the young ladies to attend the sessions of the court. In his sermon on propriety he exclaimed, "O, shame that our young women lower themselves by attending the sessions of court." Doubtless his rebuke was not without effect, as the custom has long since passed away. Mr. McMillan was a faithful Presbyter. He was elected treasurer of Orange Presbytery in 1809, and was one of the charter members of Fayetteville Presbytery,

which was organized at Centre church in 1813. There is a tradition in his family that he preached the first sermon ever delivered where the city of Memphis now stands. If this be an historical fact, he must have visited that region before permanently removing to Tennessee in 1830, for the city of Memphis was laid out in 1820. The fact that he was absent from both the Spring and Fall meetings of Fayetteville Presbytery in 1820 tends to confirm the above conjecture. He resigned as pastor of Union in 1830 and was dismissed October the 7th, 1831, to the Western District Presbytery in Tennessee. He died near Memphis at a ripe old age.

In reply to a question as to the number of people present on a certain occasion at Union one of the oldest members now living replied, "It was nothing unusual for a large crowd to attend preaching at Union on ordinary occasions in those days." The people walked to church for miles around and on communion occasions coming from Buffalo, Cypress, Bethesda and Bensalem congregations. The old people rode horseback to church, for buggies at that time were unknown. On a Sabbath morning along every road as the people drew nearer the church the crowds would be increased in numbers by parties joining them from every by-path along the way. Just before reaching the church grounds they would stop to put on their shoes. These spots were known as "Settin' down places," So universal was this custom that families had certain logs or rocks as their "Settin' down place" and none dared to trespass.

It is not known positively who was the first man to attend church in a vehicle. Some say that Maj. McDougald, who lived near the present site of Cameron, came to church one morning driving a two-wheeled gig or sulkey, while others say that Rev. Colon McIver, who owned a stick gig, brought the first vehicle to services at Union. However, a farm vehicle known as a truck wagon had been in use for many years. The wheels of this wagon were solid blocks of wood sawed out of seasoned black gum logs. At



REV. MARTIN MCQUEEN
Pastor 1864-1888

first these wagons had no tongues. A hickory saplin with the small end twisted around the rear axle was let drag on the ground behind and when going down hill some one would scotch the wagon by pulling back on this hickory saplin for dear life. It was left to the genius of a tailor by the name of Daniel Kelly to invent a tongue for the truck wagon which ended the days of the saplin brake.

The innovation of the stick gig was soon followed by the presence of a magnificent carriage on the church grounds. Mr. Thomas Reed, the son of Archibald Reed, a wagon maker by trade as was his father, was the happy owner of this luxurious carriage. The day he drove up with his family and negro driver marked the beginning of a new era. His friend and close-by neighbor, Mr. Rowan, silently rebuked this show of vanity at the next service. Mr. Rowan lived at the point where the Pee Dee road comes into the Big Wagon Road about Seventy-five to a Hundred yards from the church. On this particular Sabbath day Mr. Rowan, hitching his team to his truck wagon and putting his negro Henry up in front to drive, patiently waited for Mr. Reed to come along the Pee Dee road on the way to church. He quietly fell in behind the grand carriage of his neighbor and followed him in dignity the short distance to the church and hitched his team near that of his friend Reed. Tradition fails to say whether or not the session rebuked Mr. Rowan for inciting levity on the Sabbath day. The wheels of this old wagon are now in the possession of his grandson, Mr. R. D. Rowan.

The Fourth pastor was the Rev. Angus McCallum, who was born near Philadelphus church, in Robeson county, October 4, 1801. After graduating from Bingham's school he was taken under the care of Fayetteville Presbytery as a candidate for the ministry. He was graduated from Union Theological Seminary and licensed by Fayetteville Presbytery at Ashpole church in 1830. In 1838 he removed to the Presbytery of Tombbeckbee and in 1848 to Mississippi Presbytery where he remained in the active ministry until his death at Union Springs, Mississippi, October 27, 1885.

During his pastorate of Union Mr. McCallum lived on Deep river near Carbonton, where he also continued the classic academy founded by Rev. Murdock McMillan. He was assisted in his school work by his devoted wife.

The call from Union, Buffalo and Euphronia churches was presented to Presbytery by William Shaw, an elder in Union church, who represented the three congregations. Mr. Duncan McIver, an elder in the Buffalo church, entered his solemn protest, "On the ground of several families in the above named congregations who had been members of these churches for many years could derive no benefit whatever from the administrations of Mr. McCallum because of their ignorance of the English language, and Mr. McCailum's inability to preach to them in their native tongue, the Gaelic." Presbytery overruled the objection and appointed a committee consisting or Rev Allen McDonald presiding, Rev. Alex McIver to deliver the charge to the minister, and Rev. Colon McIver to charge the people, who ordained and installed Mr. McCallum pastor of the three churches at the one service held at Buffalo church on Saturday, December the 3rd, 1831. No minister for the number of years he served as pastor has accomplished greater results than Mr. McCallum.

The greatest revival in the history of the church was held during his pastorate. It is known as the great revival of 1833. It continued in unabated zeal for two years and was attended with considerable physical exertion and noise. At first, Mr. McCallum endeavored to suppress the noise, but becoming convinced that the manifestations were the work of the Spirit of God he threw himself into the meetings. This revival extended into the congregations of Cypress, Buffalo, Euphronia, Bensalem, Mineral Springs and Bethesda. It is estimated that over Five Hundred people joined these churches as a result of this season of Grace, while more than Three Hundred joined Union church. In a letter to his father, Mr. Archibald McCallum, dated Sept. 18th, 1833, Mr. McCallum speaks of the revival in these words: "I preach three or four times every week,

besides attending inquiry meetings and doing much necessary riding. During the last two weeks I have been at home about three days. I am from home the greater part of my time; yet my health continues good despite my excessive labors. Our meetings are crowded day and night, and many profess to have passed from death unto life. Between Forty and Fifty have met the session and many others are entertaining a hope and intend yet to come. I hope by our next meeting, which will be on the Second Sabbath in November, that we shall have another Hundred or more added to the church. The last Sabbath at Union was, I think, the most interesting I ever saw. There were about Fifteen who professed having experienced a change of heart, and on the following Wednesday there were Seven additions at Buffalo. We hardly have a meeting at which there are no additions, and some of the subjects are of the most wicked and profligate characters in the county. There came a few days ago one who was the ring leader in every vice and his conviction seemed to have been signally marked from the beginning."

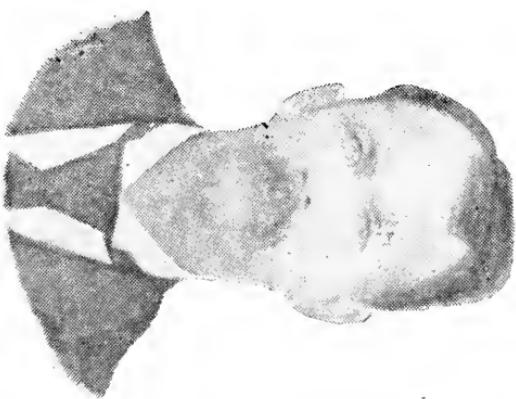
The effect of the meeting on the worshipers manifested itself in peculiar physical exercises. Men and women would fall down and remain prostrated for hours at a time, and when they arose it was with shouts of praise to God. They seemed to remember nothing of what passed during their prostration. Mr. McCallum was assisted in this revival by Rev Messrs. W D. Paisley, E. McNair, John Warmack. Father McQueen states in his notes that one of his elders, who was an eye witness, says, "That the revival was closed by a delegation of ministers from one of the upper Presbyteries on their way to the Synod in Wilmington. Among them was a Rev. Mr. Russell who preached against it. Before he preached more than Fifty presented themselves at the anxious seat apparently in deep distress. But after Mr Russell preached, the few who accepted the invitation were not much concerned. Here we may say the revival stopped. These are simple statements which we know to be true, and we leave others

to judge for themselves." Father McQueen continues: "The fruits of this revival were permanent and glorious. True, some made mistakes and others shipwrecks, but the great bulk of converts proved to be true disciples. Of the precious fruits of this revival five became ministers of the gospel viz: H A Monroe, D. A. Campbell, N. McDonald, A. Currie and D. B. Black. Besides these, many of the elders and deacons not only of Union but of the surrounding churches were the fruits of this meeting." The report of these churches to the Synod in 1833 says: "These churches have been refreshed with the dews of heaven." During Mr. McCallum's pastorate elders John McKenzie, John Black and John Blue died and Walter Macbeth and Angus Ferguson removed to the West. He ordained David McDonald, Norman Ferguson and John Ferguson as elders. Mr. McCallum spoke ex tempore and was an eloquent speaker. One of the old members who heard him on a return visit said, "That he was a 'hair raiser,' so impassioned was his delivery" He was dearly beloved by the congregation, and they gave him up with great sorrow.

The Fifth pastor of Union was Rev. Samuel Paisley, of Orange Presbytery, the son of Rev. W. D. Paisley, who organized Union church. Rev. Samuel Paisley was ordained pastor of Union, Buffalo and Euphronia churches by a committee of Presbytery consisting of Rev. Messrs. Colon McIver, William Peacock and Hugh McLaurin on the 9th day of September, 1838. He remained pastor until October the 25th, 1848, when he resigned by reason of the infirmities of old age which made it impossible for him to serve effectively so large a field. He continued to serve Euphronia church for some years. He died at his home on the Plank road, in Moore county, in the bounds of Euphronia church, in 1864. Synod failed, no doubt due to the uncertainty and confusion of the closing days of the war, to prepare a memorial of his life's work. He was licensed by Orange Presbytery at Buffalo church March 27, 1801. Mr. Paisley was a faithful and zealous preacher and earnest pastor. He brought back into use the old custom of announcing the



REV. M. N. McIVER
Pastor 1895-1898



REV. K. A. McLEOD
Pastor 1889-1890

appointments of service, "This day three weeks you may expect me again, Providence permitting." When Mr. Paisley became pastor the bench of elders consisted of Messrs. William Shaw, Daniel Blue, Daniel McKeithen, John Patterson, James Cole, Daniel McDonald, Kenneth Black, Norman Ferguson and John Ferguson. It is a matter of historical note that Mr. Paisley ordained the first board of deacons in Union church, who were J. B. Black, H. Leach, N. B. McDonald, Donald McDonald and A. B. Currie (later an elder in the Bensalem church). Mr. Paisley lived on the Plank road a short distance above the present Centre Methodist church. The property is now owned by Mr. J. S. Spivey. During Mr. Paisley's pastorate the congregation had so outgrown the church that it became necessary to erect a larger building. This church was located near where the present church stands, and was built by Norman McDonald and James T. Ritter in 1840. Mr. Paisley bought the old church and moved it to his farm where he used it as a barn.

The Sixth minister to supply Union was Rev. A. C. McNeill, who preached from 1849 until January, 1851, when he moved to South Alabama Presbytery. It was during his pastorate that the Carthage church was organized. Mr. McNeill ordained to the eldership Alex. Kelly, I. H. Rowan, P. M. Blue and J. B. Black. Mr. McNeill was much beloved by his congregation.

The Seventh pastor was Rev. W. H. Hogshead, of East Hanover Presbytery, Virginia, who began his work in July, 1851, and continued as pastor of Union and Carthage churches, labored with great zeal and fidelity until his death July 13, 1855. Mr. Hogshead made a deep impression upon the people. He was a strong preacher, a famous singer, a wise disciplinarian, and his doctrinal sermons made him famous throughout this section. Mr. Hogshead owned what is now known as the old Battley place, One mile East of Carthage. It is now owned by Mr. J. M. Barrett. Mr. Hogshead introduced regular preaching days. First and Third Sundays at Carthage, the Second and

Fourth Sundays at Union He taught the people to be present on these days without the necessity of a previous announcement. Mr. Hogshead now sleeps in the cemetery at Union where he has been joined by nearly all those whom he served as pastor.

The Eighth pastor was Rev. Daniel McGilvary, a native of Moore county, who was born in Buffalo congregation May the 16th, 1828. Mr. McGilvary's mother died when he was but a few days old; a kind neighbor, a Mrs. Shepard, who was the mother of an infant daughter, gave him nurse. This daughter afterwards married Mr. Joe Shields. She resides at her home near Priest Hill and is now the only living charter member of Carthage church.

After 77 years Dr McGilvary and Mrs. Shields met again in the Carthage Presbyterian church in 1905. At the close of a most impressive service the many friends gathered around the venerable missionary to pay their respects of love and esteem. No more touching scene was ever witnessed than the meeting of these two old servants of God. The mingling of their tears in greeting refreshed their memories of that mother's tender love on whose breast they, in infancy, were nourished.

Dr. McGilvary was educated at Bingham school, graduated from the University of North Carolina and Princeton Seminary. He was licensed by Orange Presbytery, and began to supply Union and Carthage churches in the summer of 1856. On the 27th of December, 1857, he closed a successful ministry of 18 months, made notable by a most gracious revival which resulted in over 50 additions to the church.

Dr. McGilvary made his home with Mr T. B. Tyson.

Having offered himself to the Board of Foreign Missions and being accepted September 14th, 1857, Dr. McGilvary sailed for Siam March 11th, 1858. He has labored continuously, and with marked success, among the Laos in Siam since 1866. When the Southern Assembly was established, the foreign work was divided between the churches, Siam being allotted to the Northern Assembly,

Dr. McGilvary remained with the mother church.

The following obituary, which will be of interest to many, is copied from the North Carolina Presbyterian of October 9th, 1858: "At his residence in Moore county on the 23rd day of August, in the 93rd year of his age, Mr. John Patterson. The deceased was the son of Duncan Patterson, who came to this country from Scotland, and settled in Moore county, near Union Church, he was made a ruling elder, when the church was first organized at that place. The deceased was subject of the great revival of 1800, and was very soon after made an elder in the same church, along with his father. He had to pass through great afflictions but was enabled to endure them all as a good soldier of the Cross. He never was known to neglect family worship, and in conducting this delightful exercise he commenced at the beginning and went on through, and by this course he went through the Bible several times. He died as he had lived in the full triumphs of the Gospel Faith."

The first grist mill in the Union congregation was owned by Duncan Patterson, father of the subject of the foregoing sketch. Doubtless no one living has ever seen a mill like it. The grinding was done in a mortar and pestle. The mortar was carved out of a solid block of wood and pestle drawn to a nice fit. A lever with a long arm was attached to pestle working on a pivot, and a trough rested on the other end of the lever. Water was conveyed to this trough through pipes from a spring on a hill. When the water reached a certain height it tilted the trough, letting the pestle fall into the mortar with a thud. As the water continued refilling the trough this process would be repeated again and again, gradually pounding the corn into fine meal. One day Mr. Patterson heard an unusual commotion among his hogs. Upon investigation he found that while the pestle was rising a hog would proceed to help himself to the corn in the mortar, but the sudden fall of the heavy weighted pestle would break its neck, hence the peculiar grunt that had aroused his curiosity. He found three hogs already dead, and several others waiting their turn to end

this earthly existence for a morsel of corn. The Duncan, Patterson place is now owned by Mr. Noah Deaton.

The Ninth pastor, Rev. George A. Russell, was born in Orange county, September 20th, 1827. He was a teacher for several years before entering the ministry. Mr. Russell graduated from Union Seminary, in 1857, and was licensed by Orange Presbytery the same year. He was ordained and installed pastor of Union and Carthage churches Jan. 14th, 1859, and served them until Jan. 26th, 1864. He afterward served churches in Tennessee, Mississippi, and Texas. He died Jan 16th, 1902.

Mr. Russell ordained and installed the following elders: July 10th, 1859: Donald M. McDonald, Dr. William Arnold, Neill B. McKeithen, Daniel Blue, and Donald Kelly, on the same day he ordained and installed the following deacons: John M. N. Ferguson, James Gilchrist, Dougald McLauchlin, Malcom J. Blue, and John P. Ferguson. During his pastorate, a revival, which was pervaded by deep and tender feeling, made a lasting impression on the congregation.

Mr. Russell was a zealous and faithful minister of the Gospel. He had the reputation of being a close student. He was held in high esteem as man and minister by the people.

From time immemorial it had been the custom to bury the dead, and at some convenient date afterward, preach a memorial sermon of the deceased. Mr. Russell announced that he would preach no funeral sermons except on the day of burial. He thus broke open a custom the beginning of which went back beyond the memory of those living. The custom, however, of taking the remains into the church for the funeral service did not come into practice at Union until after the time of Mr. Russell. Mr. Russell also made his home with Mr. T. B. Tyson, in Carthage.

The Tenth pastor of Union was Rev. Martin McQueen, who was born in Robeson county, Sept. 26th, 1823. He graduated with distinction at Davidson College, in 1851, and from Columbia Theological Seminary 1854. He was licensed,



REV. M. McG. SHIELDS
Pastor 1891-1892

however, by Fayetteville Presbytery in September 1853. He served churches in the eastern part of the Presbytery for the ten years of his ministry before taking up his work at Union. He entered upon his work at Union and Carthage in September 1864, and continued his work until his death, March the 24th, 1888.

Time and space fail me in relating the life's work of this mighty man of God, who consecrated his high talents and tireless energy to the service of Him he loved so well. Fresh indeed is his memory in the hearts of those who loved him so dearly. May someone with a more gifted pen gather up the details of the devout life of this Godly man, who stamped his Christian character upon more than one generation. In a recent conversation with an adopted citizen of Carthage, he said: "When I came to Carthage in 1880, there were three things of note and public conversation. The Moore County Court House, Union Church, and Father McQueen." When Mr. McQueen took up the work, Daniel McKethen, Donald Blue, Daniel McDonald, John B. Black, P. M. Blue and I. H. Rowan constituted the bench of elders; E. Kelly, J. Gilchrist, J. M. N. Ferguson, N. McDonald and Captain Hugh Leach composed the board of Deacons.

On the 13th day of May 1866, Mr. McQueen ordained and installed Evander Kelly, John C. Ferguson as elders and R. A. McLauchlin, as a deacon. After this he installed as deacons John K. McLean, Dr. R. McDonald, and A. A. Ray. On Oct. 24th, 1875, N. J. Blue, R. D. Rowan were installed elders, and Duncan A. Blue was installed deacon. Samuel E. Johnson was added to the eldership March 23rd, 1879. On May 23rd, 1886, Mr. McQueen installed Hugh Leach, Alexander Monroe, Daniel McNeill, elders, and Duncan C. McDonald, Archibald McDonald, deacons. The following men were also installed as deacons by Mr. McQueen, J. H. McDonald Feb. 19th, 1882; Donald D. Kelly, Daniel McNeill, and John A. Blue, April 21st, 1883.

The church suffered the loss of a large number of members more than once during Mr. McQueen's ministry. The negroes early organized a church to themselves. In 1879,

the Cameron church was organized, drawing its membership largely from Union church. In 1881, Union gave a large number of members to the organization of a church at White Hill. In 1886, Union dismissed several members to connect themselves with the church to be organized as Culdee. Notwithstanding her losses, Union continued to grow in membership. Becoming again crowded for room, the congregation erected the present commodious building in 1880, contracted by John Massemore. It was dedicated to the worship of God by the beloved Dr. McGilvary in 1882, who was at that time was home on a vacation.

Mr. McQueen was gifted as an evangelist, and he often held series of meetings in his churches. There is one revival, however, that is remembered by many now living. Rev. Mr. McQueen was assisted in a meeting in September 1878, by his brother Rev. Archie McQueen. The services continued for two weeks, and over 80 professed faith in the Lord Jesus Christ. Many young people were among the converts. "How happy was our pastor that day," says an eye witness, "I can see him now as he came down the pulpit steps, joining his fingers together, (a familiar gesture of his) with that dear smile we all loved to see. He said "My young friends it does my heart good to see you,"—then broke down. Recovering himself, he said, "Let us sing a song of praise, and thanksgiving unto God; sing, "Crown Him Lord of All," and sing it as loud as you can."

Rev. Mr. McQueen received 300 members into the churches he served before he came to Union. He received 400 members into Union church, and 500 members into Carthage, Buffalo, Bethesda, Cameron and Culdee churches. What a glorious life's work! 1200 members and countless souls unnumbered as His Master's hire! He says, in the last sermon which he prepared but never lived to deliver: "Most of those who were here when I came 24 years ago have gone to the grave, and soon others must follow them. We baptize now the children of those we baptized in infancy. We have grown into one large family bound together by many ties of friendship, and Christian love. With a common Father and

Saviour, Jesus Christ, with one common hope of a blessed immortality, surely we share many reasons for fighting together the good fight of faith."

In the memorial adopted by Synod we find these words: "Mr. McQueen was a man possessed of many excellent traits of character. He was genial and cordial in his disposition, warm hearted in his friendship, and constant in his attachments. As a preacher, he was impassioned and eloquent. He preached Christ and His Gospel as the power of God unto salvation. He might properly be called an evangelist. His preaching was with power and demonstration of the Spirit, and multitudes were converted under his ministry who shall be stars in the Redeemer's crown, forever and ever." He was buried by the side of his devoted wife in the cemetery at Union. Though the rain fell in torrents during the day of his burial, it is doubted if Union church will ever again see as large a concourse of people within her walls as gathered there that day to pay their last tribute of affection to their beloved pastor. Amid the tears of a heart broken people was laid to rest one who had waged a noble and winning fight for righteousness during a pastorate of Twenty-four years.

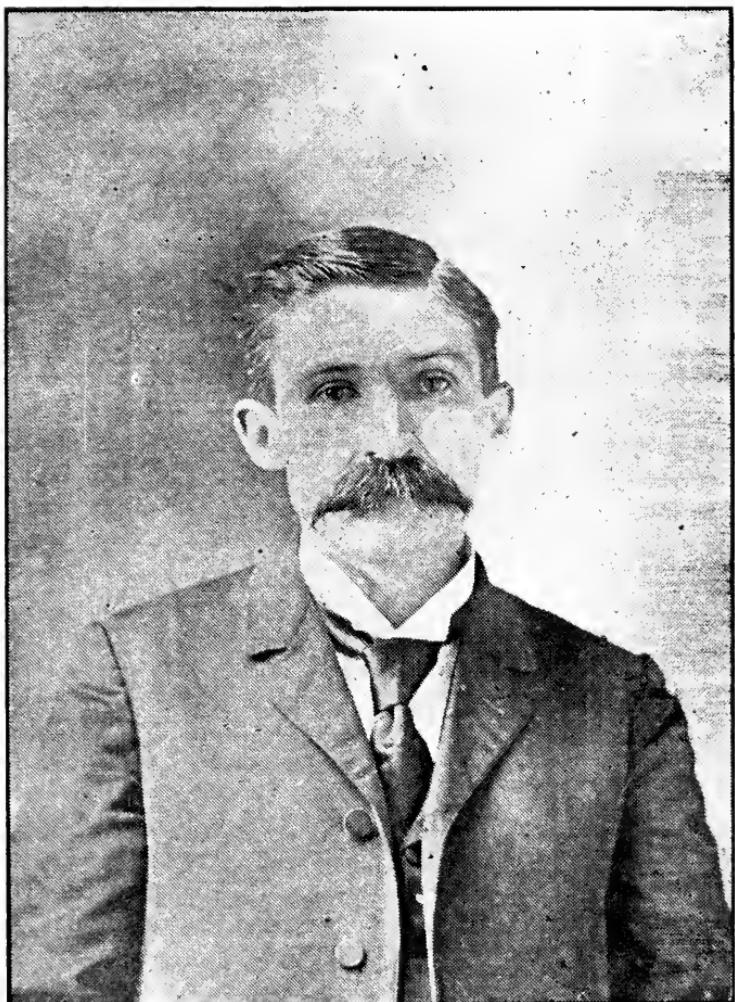
The Scotch have always laid great stress upon the communion season. Time and events were reckoned in those days from Spring and Fall communions. Preparatory services were held on Saturday, and in former days two sermons were preached on Sunday, with a short intermission between services for lunching. In the pastorate of Father McQueen the growing tendency of looking upon the day in the light of a picnic, the serving of elaborate dinners, the young people's remaining out in the grove during the afternoon service, caused the session to limit the preaching on communion Sabbath to one service in order that the hallowed and sacred nature of this season of Grace might be maintained.

The following ministers supplied the churches after the death of Mr. McQueen: Rev. A. R. Shaw, D. D., April 14, 1888, to Oct., 1888; Rev. Archibald Currie, 1888 to 1889; Rev. K. A. McLeod, October 26th, 1889, until September 14th, 1890. On March 29th, 1891, Rev. W. F. Thom, pastor

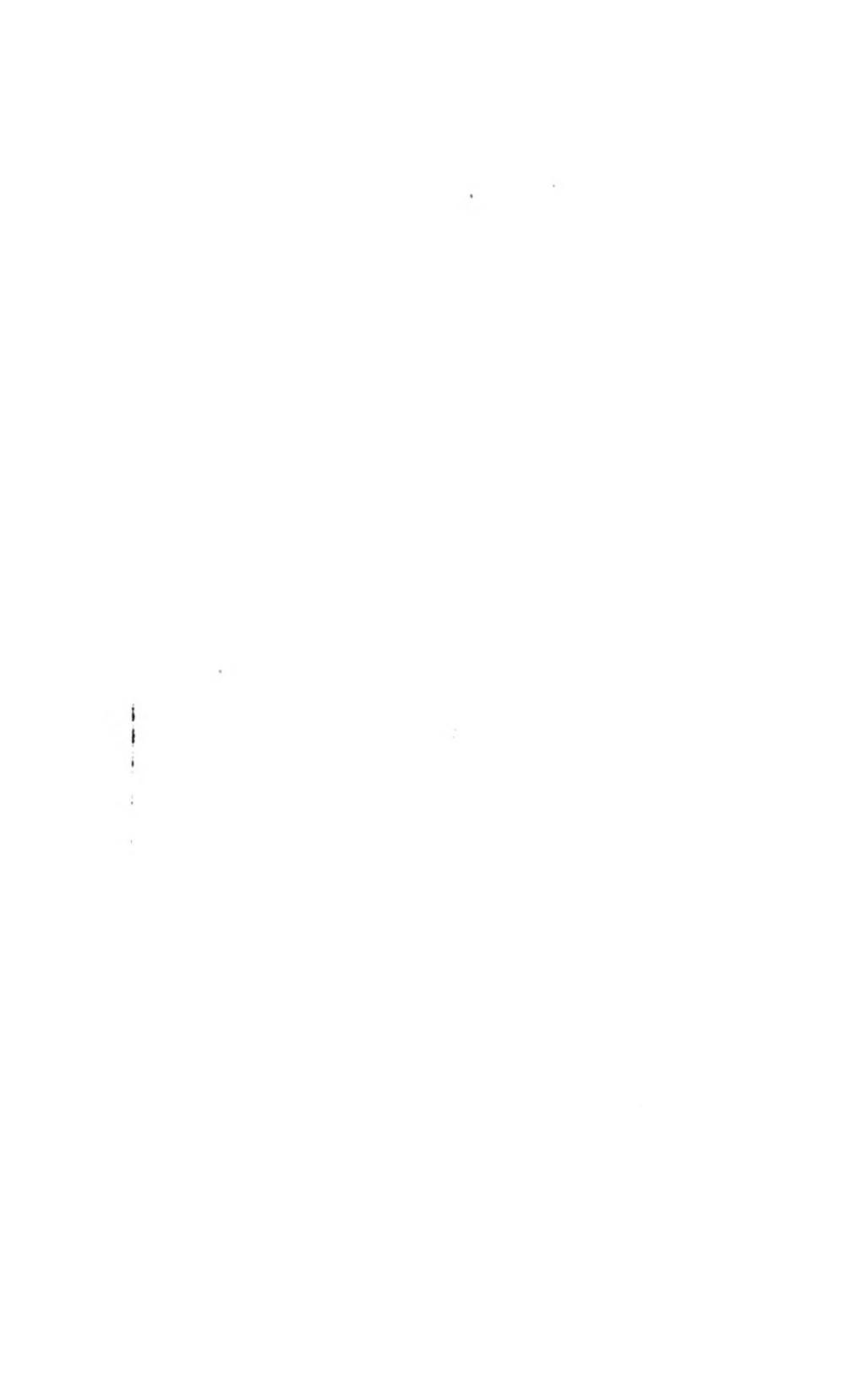
of the Gulf church, ordained and installed M. D. McNeill and Martin Blue, as elders, and D. P Kelly and Frances Deaton, as deacons. Rev. M. McG. Shields supplied the church from June 17th, 1891, until October, 1892. He installed J. L. Currie as elder on Feb. 14th, 1892. Rev. M. N. McIver supplied the church from May 19th, 1895, until April 11th, 1898. He installed J. R. McQueen as elder and T. B. Phillips as deacon on July 11th, 1897. Rev. McNeill supplied the church from May 1st, 1898, until April 20th, 1901. During Mr. McNeill's pastorate Union gave several members to Manly, which was organized in 1901.

Rev. John K. Roberts was called to the pastorate May 18th, 1902. He began his work June 12th, 1902, though his first service in the church was the burial of Hon. M. J. Blue, May 3rd, 1902. He was installed pastor on July 25, 1902, by a committee of Presbytery consisting of Rev. M D. McNeill, who preached the sermon and charged the pastor, and Hon. J. L. Currie, who charged the people. Union church is still one of the most active churches in the Presbytery, doing progressive work along many lines. She has Six mission Sunday schools within her bounds, under the leadership of her officers. The Ladies' Missionary Society is divided into three community districts, holding monthly meetings for the study of missions. They meet quarterly in the church to make district reports. The young people have organized a cotton growing association. The active members are limited to those under 20 years of age. All over Twenty are admitted as associate members. This association has planted its third crop of cotton, having 98 different plots in cultivation this year. On Thanksgiving Day of each year the cotton growing association meets at the church at which time all money realized from their cotton is turned into the treasury.

The present officers of the church measure up to the high standard of excellence as set by those who served the church in former days. Union has given the following ministers to the church: Duncan Black, Archibald Currie,



REV. M. D. McNEILL
Pastor 1898-1901



Daniel Blue, Duncan McLean, James Kelly, A. N. Ferguson, Daniel Kelly, D. M. McIver, M. D. McNeill, D. A. Blue, M. J. McLean, A. R. McQueen, J. C. Rowan, R. A. McLeod. We believe that Union will continue to give many young men to the church as Heralds of the Cross.

When we think of the many gracious revivals held at Union, the Godly ministers who have served this pastorate, the devout elders who have ruled so well in spiritual things, the countless members who have been born into the Master's Kingdom, well may we exclaim as did Father McQueen: "Surely old Union is a birth place of souls." Union is not only serving her community but has sent out ministers, elders and deacons to serve other churches in many States. Has her glory departed? Yea, verily not, for she has served each generation in her history according to its need, and she is now serving the present generation with marked success. Notwithstanding the many churches she has helped in membership, she still has 209 on the front roll. Five cent cotton hurt her more than all the churches she helped to organize, for it has left her as her heritage Forty vacant farms on which once dwelt Presbyterian families. Notwithstanding, the future is as promising as the past has been glorious. It will not be long before her fertile creek bottoms and productive uplands will be cleared and blossom as the rose. Union will well serve the coming generations if she remain true to her crucified Lord. The manner of her serving, however, will change to meet the conditions of the times.

The records of Union church are an unanswerable refutation of certain hoary traditions which are not only related in this section but are told with seeming delight in every community in the several States that I have visited. I have felt compelled to believe these traditions even against my better judgment.

How often have you heard old people say that when they were young everybody drank whiskey, which may, or may not, have been true, but so pure was it that it never made them drunk! They say, furthermore, that they

never saw a drunk man until years later, that is by way of inference, until efforts were made to limit the sale of intoxicating liquors

The records of Union church show that from the very first practically every meeting of the session dealt with some member or members for drunkenness, or broilings or lasciviousness growing out of the habit of drink. Another significant fact is, that the further back we go the larger the number disciplined for drunkenness. These records prove that whiskey is whiskey; that it always has been, and always will be, just whiskey, having the same effect upon every man that drinks it in all ages of the world

These records further prove that from the first the church took a pronounced stand against the use of intoxicating liquors, and that the elders who had oversight of the people were men of sobriety

The records force another old saying to go the way of all the earth. The elders of the former days are frequently held up as stern judges who were relentless in their dealings with offenders in the church. The records show them to be firm, but not stern, men who had their Master's compassion for erring ones, and that they dealt tenderly and lovingly with offenders, even as one dealeth with a wayward child. I would like to know what the records of all our old churches say in reference to the foregoing statements.

While the minister no longer lines out the hymns, nor the presentor no more pitches the tunes nor leads the congregation in singing, yet "Say not that the former days were better than these." It is well for us to look to the past if we are willing to learn its lessons. It is not amiss for us to visit the old cemetery if we think not of those that are buried there as mouldering dust, but as immortal beings clad in robes of deathless white. Jesus bids us look back upon His crucified body, given for us, that we may behold His empty tomb. Our Saviour would have us go back to Calvary, again and again, and there gaze upon His vicarious death, hanging on the tree, that we may

catch a glimpse of the future glory of His triumphant Cross.

So may our meditations of old Union, turning our eyes to our Homeland in God's everlasting Paradise, deepen our trust, brighten our hope and strengthen us for the good fight of faith that must yet be won under the Banner of Christ our adorable Lord.

ADDENDA.

In the minutes of Synod of the Carolinas from 1788 to 1801, references are made to mission work in the lower parts of North Carolina by Rev. Messrs John Bowman, Robert Archibald, James H. Bowman, John Robinson and the celebrated Dr. James Hall. Dr. Hall speaks of a mission on Cape Fear; of having visited Rev. Angus McDermaid and Rev. Colin Lindsay. Rev. Colin Lindsay did not connect himself with Orange Presbytery until several years after he came over from Scotland. He was preaching at Bethesda and other points in Moore county during the '80s of 1700. An old newspaper speaks of him as having baptized an infant, Euphemia McDonald, in Bensalem congregation as late as 1809. Rev. Dougald Crawford followed Rev. James Campbell. Rev. Mr. McCaasa and Rev. John Anderson labored in Cumberland, Moore and Richmond counties about the same time. Doubtless other ministers came over in the early immigrations, who, like Crawford and McCaasa, refused to connect themselves with the Scotch-Irish Presbyteries of the Synod of Philadelphia. They were members of the Kirk of Scotland! McDermaid, Lindsay and Anderson seemed to have held aloof from the Presbytery of Orange for some years.

A revival which began in 1818, lasting over two years, made a deep and lasting impression upon that generation. In the days of Rev. Samuel Paisley the old people would have heated arguments over which was the greater revival, McMillan's or McCallum's. The records and traditions of McMillan's long and interesting pastorate have practically

all been lost. Rev. Murdock McMillan was moderator of Fayetteville Presbytery Seven times in Eleven years.

Camp meetings were held annually at Union down to Rev. Samuel Paisley's pastorate. Log huts were erected on the church grounds for camping purposes. The people from a distance brought their bedding and cooking utensils and camped on the grounds during meeting. The huts were used for sleeping apartments while the cooking was done in the open. The preacher's stand out in the grove was used on communion occasions long after the days of camp meetings.

The order of worship at Union in former days may be of interest to the rising generation. The presentor and his assistant occupied a bench close up in front of the pulpit facing the congregation. The minister, after reading his hymn and repeating the First Two lines, sat down. The presentor's assistant would then pitch the tune and lead the singing. The presentor would take up the hymn at this point and line out the hymn Two lines at a time. Mr. "Jim" Munk, a Revolutionary soldier, was the First presentor at Union, assisted by Mr. Daniel Blue. They were followed by Messrs. John McNeill and Daniel McNeill. These were followed by Mr. Samuel E. Johnson and Mr. J. M. N. Ferguson, who were the last presentors at Union. Hymn books were scarce in those days, and the presentor copied the hymns into blank books with a goose quill pen. Mr. John McNeill's selection of hymns are now in the possession of his son, Mr. Daniel McNeill.

The Big Wagon road from Fayetteville to Carthage, following the old Indian trail, was at a very early date cut out to Salisbury, and from there to the French Broad trail into Tennessee. The Winston-Salem road, which was cut out at the same time, leaves the Salisbury road Eight miles above Carthage.

Captain Fanning, on one of his trips South, camped one night on the Pee Dee road where it crosses Gallberry branch, Four miles South West of Union. They alarmed the neighborhood next morning by firing off their guns



REV. JOHN K. ROBERTS

Pastor of Union and Carthage Churches. Born at Soddy, Tenn. Dec. 12th, 1873. Graduate of King College (B. A.) 1898; of Columbia Theological Seminary (B. D.) 1901.

into a pine tree. Tradition fails to tell us whether it was a signal to the Tories or a defiance to Col. Alston and the Whigs. The heart of this old tree may now be seen lying about Fifty yards East of the Pee Dee road where it crosses Gallberry branch. Mr. John Patterson, whose obituary appears in this history, is one of our authorities for the incident. He was about sixteen years of age at that time and lived scarcely one mile from Fanning's camping place. Mr. Patterson often related this incident to people now living whose veracity can not be questioned. At the time of this incident the Pee Dee road was an old and much used highway.



FAREWELL TO UNION.

Last Sermon Preached by Rev. Martin McQueen in the Church Preceding the One Now Standing.

HAGGAI 2:3: "Who is left among you, that saw this house in her first glory?"

The comparison here drawn is between the temple built by Solomon and the one erected by the Jews when they returned from their long captivity. While it was cause of great joy to the Jews to return to the house of their fathers, and to erect a temple to their fathers' God, still it was a source of great sorrow that the latter temple was so inferior to the former. Hence the question, "Who is left among you that saw this house in her first glory?" and how do you see it now? is it not in your eyes, in comparison with it, as nothing? It cost them many tears, and caused the work to go on slowly, but God encouraged them by his prophets. He told them that "the glory of this latter house shall be greater than of the former." The superior glory of the latter house did not consist in the abundance of silver and gold, nor in the grandeur of its magnificent appearance, but in the fact that Jesus honored it with his presence and taught in its courts. It was the presence of the Lord of Glory that made the glory of the latter temple surpass that of the former.

So this temple, this church, has grown old, its beauty has departed, it is surpassed by the new, but its glory has not departed, nor has Ichabod been written upon its walls. God has rendered this house glorious by His presence and power. It has a record in heaven as the birthplace of souls. Many look down from heaven upon this house as the place of their spiritual birth, where they first found peace in believing on Jesus. While we would not indulge a superstitious reverence for mere walls and timbers, still we must feel some reverence for the wood of the old

temple so long honored by the Divine Presence.

At the time of the text Solomon's temple had been destroyed about Seventy years. There could not remain many of those who had seen it in its glory. Seventy long years of exile in a foreign land had called them to the grave and but few eyes that gazed with admiration on the old temple now looked on the new. Still there were a few eyes left to weep over its inferiority.

The same is true of this old church. Though it has only stood for Forty years, those Forty years have carried most of its generation to the grave. The pastor with all his elders have gone to give an account of their stewardship. In 1840, Rev. Samuel Paisley was in charge of this church, with Wm. Shaw, Daniel Blue, Daniel McKeithen, John Patterson, James Cole, Daniel McDonald, Kenneth Black, John Ferguson and Norman Ferguson his elders.

We knew Father Paisley in the declining years of his life. While he was not a Paul in learning nor an Appollus in eloquence, still he was a good man, devoted to his Master's work. He desired to die with the harness on. While his strength remained he was constantly engaged in comforting and building up saints, and pleading with sinners to "Behold the Lamb of God that taketh away the sin of the world."

Messrs. Daniel McKeithen, Kenneth Black were the only members of that bench of elders we ever saw. They were men of God, highly esteemed and venerated by the church. The records show that they felt the vows that were upon them to "study the peace and purity of the church." They were wise in council and zealous of their Master's honor. But their work is done and they sleep beneath the sod. It is only what they did for God that lives—lives in heaven and on earth, while their example shines forth for our imitation.

Many of those whose voices first echoed in this house, hymning God's praise, have met in His Upper Temple, where, freed from all earthly care, they unite their voices in harmony around the throne of God and the Lamb. We

should draw some lessons from their lives:

1. We should so live that our lives would be worthy of imitation by those who come after us. We should so live as never to bring a reproach upon Jesus or His cause.

2. We should never forget that the vows of God are upon us to study the peace and purity of the church. To take those vows upon you and fail to redeem them; to take those solemn vows and then hide or cover up corruption in the bosom of the church, is a sin of no ordinary magnitude.

3. The last lesson we would draw from their lives and death is, the duty of working for God while we live. All our labor and toil about worldly affairs will perish. Only what we do for God will remain. What you do for Him must be done quickly. Soon you must leave the vineyard, and you should work while it is day for the night will soon come when no man can work. Strive to leave a fair record and a shining example behind you.

* * * * *

I moderated the session of this church for the first time September 25th, 1864. The roll of membership was then 460. It is now 708, an increase of 348 in Sixteen years. * * * * The church has been especially blessed in many respects. It has been highly favored with the spirit of harmony and brotherly feeling. The demon of discord and strife has not torn and rended the body of Christ. "United we stand, divided we fall," is as true of a church as well as of a state. A church cannot prosper and grow while torn and scattered by strife and confusion. We must have peace if we advance.

Although a large number of members have been added to the roll, still the membership has not increased, for this church has become the mother of two children, Carthage and Cameron. It has furnished two or three ministers of the gospel to our Zion; it has furnished officers and members of the church in all the Southern States; it has been a center of religious influence, a "light set upon a hill." It would be hard to overestimate the great work that has been done in this house for the last forty years. Those



MR. T. B. TYSON

One of the first Trustees and Deacons of the Carthage Presbyterian Church. A Prince among Merchants. One of the two founders of Tyson & Jones Buggy Co.



DR. JOHN SHAW

A Charter Member and one of the first Trustees of the Carthage Presbyterian Church. His name was a household word throughout this section.



fathers who built this house for themselves and their children did not build in vain. Their children may rise up to bless their name and honor their memory. So we hope the same may yet be said of those who build the new church.

Another cause of Union's success is, it has been for a long time a praying congregation. It has not been long at any time without a weekly prayer-meeting within its bounds. For more than Forty years there has been one and often more than one weekly prayer-meeting in the congregation. Family worship has been more generally observed in Union congregation than any one we know of. Hence it is evident that this congregation has been a praying people. This has been the cause of these remarkable revivals which have been enjoyed by this church. God's Spirit comes in answer to prayer. A praying people will not be long without the presence of the Spirit. When the fire burns high on the family altar and in the prayer-meeting, the church will be revived. When a whole church comes to its knees before God, He will send forth His Spirit in answer to their prayer. Hence, we said all these powerful revivals of Forty years have come in answer to prayer.

Again, another cause of the harmony and success of Union church is, that it is a homogeneous congregation. When extremes of poverty and riches meet in one congregation, or diversity of nationalities meet in one church, harmony and peace are difficult to maintain, and progress rarely results. This congregation has been composed mainly of one nationality. It has not suffered from either extreme of riches or poverty. All this with other causes have contributed to make Union a useful and growing church. They have combined to give old Union its name and influence in the land.

Again we remark, the buildings have always kept pace with the progress of the times. Its first buildings were of logs, then a framed building. Doubtless this was one of the finest churches of its day. Forty years ago this was a fine church for this country. When we leave this

building to go into our new church, we still advance, for our new church is inferior to but few country churches in our Presbytery.

But with all these facts in favor of Union, it can never be what it has been. At one time the whole territory for ten miles or more around belonged to Union, and nearly the whole population was Presbyterian. But Union has divided out a large part of its territory with its children and its remaining territory is becoming mixed up with a different population. So it is plain that Union can not for a long time hold the sway she once held. But while this is true, it still has territory enough, members enough and money enough, if used for God's glory. What could not 300 members accomplish for God if they were willing to work for Him! What a powerful influence for good they would be if they were all "living epistles known and read of all men!" The church and prayer-meetings would be crowded with faithful worshipers; our Sabbath school would be full to overflowing; the Lord's treasury would never be empty; the pastor's salary would be paid, and the church building would also be paid for. It is not that wealth has not increased but growing extravagance absorbs the increase. If people get money it is not for the Lord nor to pay debts, but to expend on themselves. If they can make a show, they care nothing for debts or unpaid subscriptions. Is this Christian honesty or integrity? Was this the way those old fathers lived and paid? Is this the principle of our holy religion? Was this the example your fathers left you? Are you equal to the fathers in consistency and zeal for the cause of religion? Have we not more pride and less zeal? More show and less consistency? Is this generation no improvement upon the preceding one? Is there as much of the spirit of prayer as in by-gone days? Are there as many weekly prayer-meetings as there were Forty years ago and as well attended? Are there as many family altars as in former days? Does the spirit of prayer pervade the congregation as it did Forty years ago? The life of a church is in its

praying members.

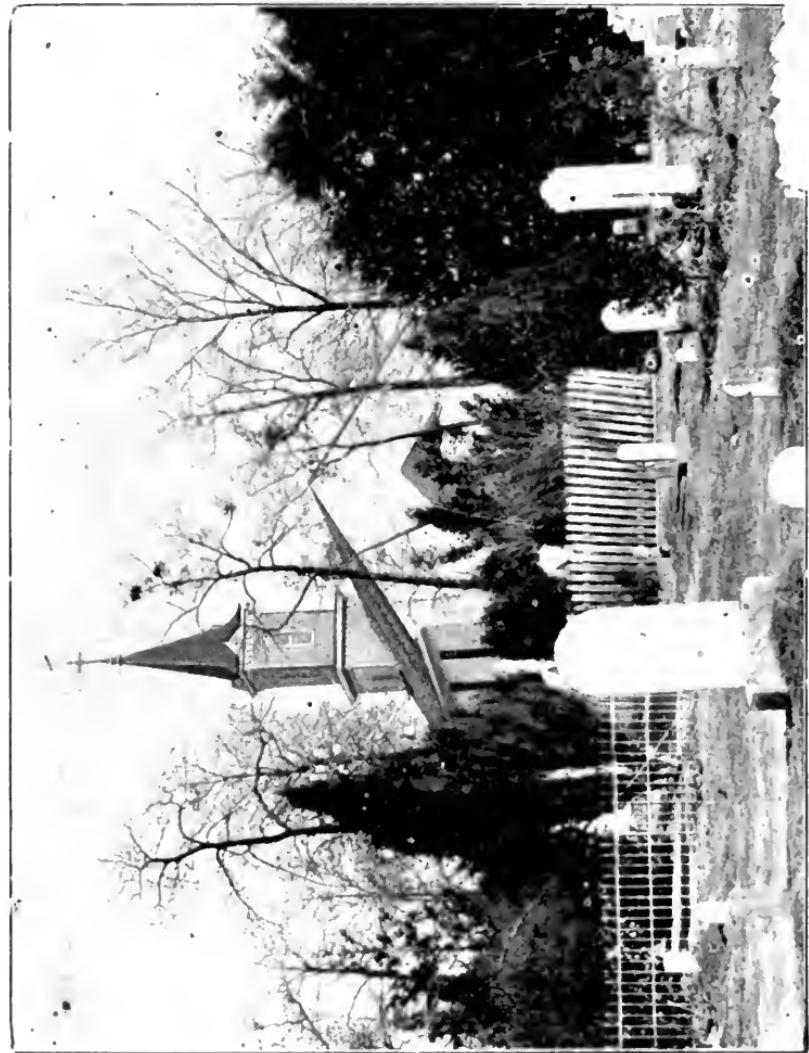
Again, how will our elders and deacons compare with those of former years? Are our elders as pure and consistent in their lives and as faithful in the discharge of all their duties? Are they examples of purity and zeal for the flock? Are our deacons active in the discharge of their duties? Do they keep the temporal affairs of the church in order? How will the present officers and members compare with those of Forty years ago? God is the only Judge. To Him we must stand or fall. Still, we must not say that all was right in those good old times. The records of discipline will not sustain the assertion. Tares and wheat were growing together then as now. But in somethings, we think, we excel those of former years. The Sabbath school work is carried on more generally now than then. The ladies are doing more to send the gospel abroad now than then. But we fear there is not as much prayer in the congregation now as then; that the young men are not doing as much for the church now as they were then. But we must close.

There are but few to-day who heard the last sermon preached in this house who heard the first. There are but few who then came to hear the Dedication Sermon who are here to-day to hear this Farewell Sermon. Where are those ministers who stood between the living and the dead? The voices of Paisley, McNeill and Hogshead which so often rang in this hall have changed the Lower for the Upper Temple to swell with more melodious tones the song of redeeming love. Those venerable elders who sat near the pulpit and watched over the interests of the flock together with those pious fathers and godly mothers who with weeping eyes received the gospel with glad nesshave gone to the grave. Where are they? The grave yard might echo back the answer, "All that is mortal of most of them is asleep in my bosom but their souls are gone to be with Jesus which is far better." Many who learned to sing the song of praise unto God in this house are now singing that new song of Moses and the Lamb around the

throne of God. Pastors, elders and people have met beyond the river. O, what a joyful meeting! God has wiped away all tears from their eyes and they drink forever of the river of pleasure that flows from the throne of God. O, how many of us will join that blood bought band! Of all questions this is to us the most important.

But we must bid a long farewell to this house with all its hallowed associations. The voice of mercy will no longer ring through this hall. The last warning has been given and the invitation heard. God has honored but few houses in all this land with His presence as he has this temple. God has often appeared in this house in wonderful power. Here strong hearts have been crushed; here the eyes of the blind have been opened; here the proud spirit has been humbled at the foot of the Cross; here many have rejoiced in their new-born love for Jesus; and here love for Jesus has been kindled in the souls of men that will burn brighter and brighter through the eternal ages. Although this church may not have attracted the gaze and admiration of the world, still the angels in heaven kept watch over it and rejoiced as they saw sinners turning from the error of their ways unto God.

These are some of the thoughts that cluster around our memories as we bid farewell to this old house with all its hallowed associations. We can but leave this house with mingled emotions of joy and sorrow; joy as we remember all of God's favors and mercies enjoyed here; and sorrow, as we leave a house of such precious memories. As we leave our father's home with emotions of sadness and sorrow, so do we to-day bid farewell to this our spiritual home with feelings of sadness. We can only hope and pray that God may honor our new house as He has honored this, with His presence and blessings; that He will make it the place of His abode; that His people may there enjoy His smiling presence and favor as in the old; that the great power of Jesus Christ to save souls may there be seen as it has been seen in this old house to which we now bid a long and sad farewell.



CARTHAGE PRESBYTERIAN CHURCH
From an old Photograph taken in the Cemetery.

THE CARTHAGE CHURCH.

The Carthage Presbyterian church is Union's eldest daughter, and she delights to call her blessed. The tenderest memories of the Carthage church are inseperably entwined with Union. The history of Union during the last Sixty years covers the existence of the Carthage church.

Rev. Angus Currie McNeill cultivated the Carthage field and in due time organized it into a church. He was born in Robeson county, N. C., May 4th, 1812; he graduated from the University of North Carolina and Union Seminary with distinction. He was licensed by Fayetteville Presbytery April 13th, 1844. Presbytery appointed him to educational and evangelistical work within her borders. He was ordained as an evangelist April 6th, 1846. Mr. McNeill founded a classical school at Carthage in 1844, using a log house on Flint Hill, the site now occupied by the residence of Mr. E. W. Shedd. Mr. Hugh Leach and a Mr. Oats had taught elementary schools in this community before McNeill came to Carthage, but Mr. McNeill's curriculum was only excelled by the University. The beginning of this academy was auspicious for the establishment of a school of higher learning. The famous academy at Euphonia founded by Rev. Murdock McMillan had now gone down. Carthage was centrally located and a town of growing importance. Mr. McNeill was a brilliant scholar and a strict disciplinarian. His temper was so even yet firm that he held both the respect and love of his pupils. His school sprang into fame at once, and it is said that the attendance was never less than 200. Under the leadership of Mr. Alexander Kelly subscriptions were raised for the erection of an academy building, which was called the Male Academy. The building was erected by Daniel C. Campbell in 1845. The lot was given by Mr. Murdock B. Person with the following Board of Trustees: John B. Kelly, Charles Chalmers, John Morrison, C. C. Shaw, N. Richardson. A. C. Currie, D. Murchison, A. R. Kelly, C. H. Dowd, S. J. Person, John M. Black and Rev. Samuel Paisley. The establishment of a college was evidently behind this movement as is intimated by this sentence in the deed for the lot,

"Upon which to erect and maintain an institution or institutions of learning or a church or churches of some religious denomination and not to be conveyed by them or used for any other purpose or use whatever."

Five years later, when the Presbyterian church was organized, Mr. Murdock B. Person also gave the adjoining lot for the church lot. The records and tradition fail to tell us why these plans were not carried out. If the school had continued as purposed, Carthage would now have in her midst a college older than many of the leading institutions in the State. Mr. McNeill transferred his school from Flint Hill to the Male Academy building in the Fall of 1845. His wife, however, taught the girls in his home, the Dr. Shaw house, assisted by Miss Kate Robinson, who later became the wife of Rev. Martin McQueen. In the Fall of 1847, Mr. McNeill transferred the female department to a building erected on a lot given to the Academy by Alexander Kelly, the present site of the Carthage graded school. This celebrated institution made Carthage the leading center for higher education in all the Cape Fear section. Many men received their education here who in after days became famous both in church and State.

Mr. McNeill preached regularly in the Academy, and at outlying points. He supplied Cypress, 1847-'49; Union, 1850, and Carthage for the first three months of its existence as a church organization. Mr. McNeill was a brilliant thinker, a polished speaker, and eloquent in the delivery of his sermons. He was beloved as a pastor and popular as a teacher and man. After eight years of faithful service as teacher and preacher he resigned to accept the pastorate of Centre Ridge, Ala., and was dismissed to South Alabama Presbytery in the Fall of 1852. He served Center Ridge 1853-'60, dying in the pulpit October 14th, 1860.

Soon after Mr. McNeill resigned the male and female departments of the Academy were united in the building erected for the female department. The old Male Academy was used for a while as a private school for children, but ere long was abandoned for school purposes.

The history of the Carthage Presbyterian church is a comparatively short one, while the history of Presbyterianism begins with the first settlers. For years the only Presbyterian churches in Moore county were Buffalo, Union and Bethesda.

The Presbytery of Fayetteville in its Seventy-fourth session held at Laurel Hill appointed a committee consisting of Revs. Messrs. A. C. McNeill, E. McNair and N. McDonald to organize a church at Carthage "should the way be clear." The committee convened at Carthage Sunday, Sept. 1, 1850, and after a sermon preached by Rev. E. McNair, the following persons, being dismissed from Union church to join a church to be organized at Carthage, presented themselves for membership, viz: Alexander Kelly, Sarah Kelly, Duncan Keith, Elizabeth Keith, Kenneth Black, Mrs. Kenneth Black, Duncan Blue, Margaret Morrison, Christian Kelly, Harriet A. McNeill, Flora Martin, Daniel McKinnon, John M. Black, Neil R. Currie, Hugh Black, Flora Black, Nancy McKenzie, Nancy Seawell, Margaret McKenzie, Mrs. Joe Shields, Nancy Kelly, Eliza Black, Flora McLeod, Margaret Robinson, who were duly organized into a church. The committee then took recess until the hour for night service. After a sermon preached by Rev. N. McDonald, elders Alexander Kelly and Kenneth Black were installed ruling elders. Messrs. S. J. Person, John Shaw, Hector Turner, A. C. Currie and Thomas B. Tyson were elected trustees and they were instructed "to secure title to a lot in the town of Carthage where it was proposed to erect a house of worship and hold the same in trust for the congregation."

As can be seen from the roll the church was small and weak, but the members went to work with a will to build a house of worship. Mr. Alexander Kelly erected the building. The present church is the original edifice, but it has been added to from time to time. Rev. A. C. McNeill came back from Alabama to dedicate the church. This service he performed to the delight of the congregation on the Third Sabbath in Sept., 1856. Rev. Messrs. N. McKay, E. McNair and S. D. McAllister were present.

Rev. W. H. Hogshead followed Mr. McNeill. He was made pastor in Sept., 1851, and served the church until his death in 1855.

Rev. Daniel McGilvary then supplied the church from Aug., 1856, until Feb., 1858.

Rev. G. A. Russell was pastor from Oct., 1858, until Feb., 1856.

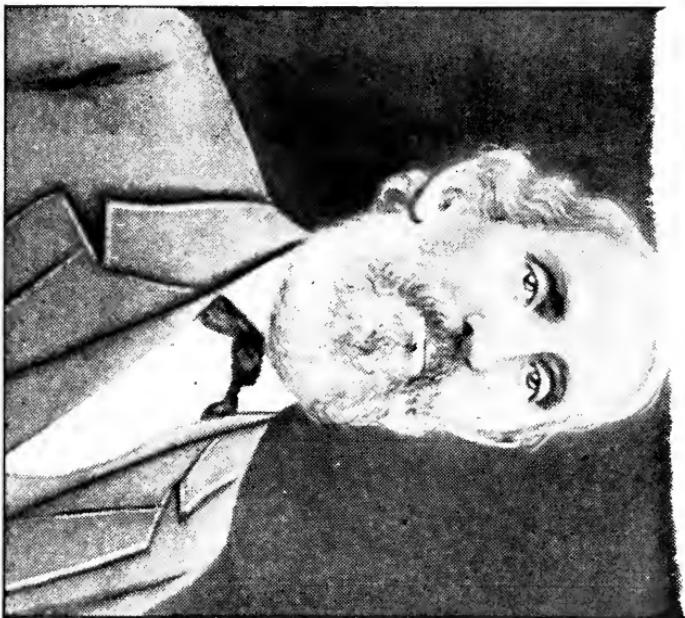
Rev. Martin McQueen served Carthage as pastor from 1864 until 1888. See history of Union for sketch of his life. However, we record two things of interest during his ministry.

On Aug. 1st, 1886, the session dismissed the following to unite with a church to be organized at Culdee: N. P. McKenzie, Maggie McKenzie, D. W. McKenzie, C. A. McKenzie, Flora McKenzie, Malcolm McKeenzie, J. C. McKenzie, J. J. McKenzie, E. E. McKenzie, John K. McKenzie, Catherine E. Scott, Margaret Wicker, W. F. Wicker, Sarah E. Wicker, W. C. Black, Mrs. Flora Patterson, Mrs. Hugh Black, Mrs. M. Vun Cannon, Mrs. C. C. McKeithen, Mrs. S. M. McDonald and Mrs. Miranda Jackson.

One of the most touching things to be found in the records of the church is the spiritual care of the slaves in the congregation. The colored people retained their membership in the church until 1886. This brief statement appears in the narrative to Presbytery: "The colored people have gone unto themselves." Nevertheless, many of them were regular attendants at the church until the day of their death. One of our prominent members relates an unintentional but salutary rebuke given him by one of these old time darkies. On a certain Sabbath morning, Mr. M was on his way to attend services at Bethlehem. A short distance from the church he met an old colored man, Isaac Caddell. "Uncle Isaac, where are you going?" Touching his hat politely, the darkey replied: "I'se gwine to meetin' at Carthage." "Uncle Isaac," continued Mr. M, "why not attend church here at Bethlehem? Isn't a Baptist sermon as good as a Presbyterian sermon?" "Dat all may be so, boss," the darkey answered, "dat all may be so, but I feels it to be my Christian duty to go to hear Marse McQueen preach, 'kaze he's my church's preacher."

SHERIFF ALEXANDER KELLY

A Charter Member and one of the first elders of the Carthage
Presbyterian Church. One of the two founders of
the Tyson & Jones Buggy Co.



MRS. EMOLINE SHIELDS

The only living Charter Member of Carthage
Presbyterian Church.





Rev. A. R. Shaw, D. D., began to supply the church in June, 1888, was made pastor Sept. 20th, 1889. He resigned in October, 1890, to accept the work of Presbyterial Evangelist of Fayetteville Presbytery.

The church then called Rev. W. M. Eldridge, of Hillsboro, Texas, as pastor, who served the church from Aug. 1891, to Dec. 31st, 1894, at which time he resigned to accept the call of Presbyterial Evangelist of Fayetteville Presbytery.

Rev. G. L. Wolfe, of Tuscaloosa Presbytery, Ala., supplied the church from March, 1895, until his death June 4th, 1896.

Rev. D. W. Fox, of the Congregational church, supplied the pulpit from the death of Mr. Wolfe until the Fall meeting of Presbytery in 1896. In September of this year Rev. William Black held his first meeting in Carthage, which so stirred the community that it is one of the epoch marking events in the history of the church. He held his second meeting in Carthage in Nov., 1909. Again did God pour out His Spirit upon His people. The results were greater than in the first meeting.

Rev. C. G. Vardell, D. D., supplied the church from October to the close of the year 1896.

Rev. C. H. Dobbs, Jr., of Virginia, served the church as pastor from Jan., 1897, until Feb., 1901, when he resigned to accept the call of the Presbyterian church at Sanatobia, Mississippi.

Rev. John K. Roberts, licentiate of Knoxville Presbytery, was called as next pastor. He began to serve the church Sunday, September 29th, 1901, and was ordained and installed pastor November 26th 1901, by a commission appointed by Fayetteville Presbytery consisting of Rev. J. M. Rose, D. D., who preached and propounded the constitutional questions, Rev. W. R. Coppedoe, who charged the pastor, Rev. H. Tucker Graham, who charged the people, and Dr. G. McLeod, elder.

Under Mr. Roberts' pastorate the church has increased in membership from 180 to 305. The church is engaged in several lines of religious activities. The children's society,

known as the "Scottish Covenanters," engages the children in active religious service. The Ladies Missionary Society and the Young Ladies Missionary Society are doing most zealous work for the Master's kingdom. The Sunday school has been graded and it is accomplishing good results notwithstanding its cramped situation. It does not only emphasize instruction, but also giving. The scheme of collections is as follows: 1st Sunday, S. S. missionary; 2nd Sunday, benevolence of the month; 3rd, the orphans; 4th and 5th Sundays, incidental expenses. The church has adopted the voluntary "Budget System," using the Duplex envelopes, one end of which is devoted to the pastor's salary, the other to a weekly offering to all the benevolent causes of the church.

The eldership and deaconate are efficient and loyal servants of Christ.

The following is a list of the elders and deacons of the church with the date of their installation:

ELDERS:	DATE OF INSTALLATION:	DEACONS:
Kenneth Black Alexander Kelly	September 1, 1850:	
John M. Black	November 15, 1851:	
Alexander McIver A. R. McDonald Daniel McKinnon	January 19, 1858:	Lanehlin Kelly Dr. John Shaw Thomas B. Tyson Benjamin Shields Hugh Black
Dr. John Shaw M. H. McLanehlin W. Currie Kenneth C. Chisholm Archibald McCallum	January 7, 1866:	John W. Shields Daniel S. Shields James D. McIver Thomas C. Cole Alexander McNeill
James D. McIver Duncan P. Shields	April 2, 1871:	Alexander Black W. J. Kelly Wm. J. Stuart

John W. Shields	January 30, 1876:	Murdock B. Morris
Hugh Black		A. M. Black
W. J. Stuart		John B. Shaw
D. McS. Kelly	December 17, 1882:	D. M. McLeod
T. C. Cole		
G. McLeod	April 4, 1884:	D. P. McDonald
D. M. McLeod		M. D. McCrummen
T. J. Shaw	October 17, 1885:	H. A. McCallum
L. P. Tyson		K. M. Fry
C. L. Lewis	September 16, 1888:	D. A. McDonald
Jesse Carter, Sr.	May 30, 1891:	M. McL. Kelly
J. L. Currie		
John Campbell	August 23, 1891:	A. C. Kelly
W. J. Kelly	March, 1895:	
J. H. McDonald		G. C. Graves
G. C. Graves	May 1, 1897:	W. E. Evans
M. H. Caldwell		
Jesse Carter, Jr.	February 4, 1900:	J. H. McDonald
	May 9, 1902:	Jesse Carter, Jr.
	May 15, 1904:	
	June 9, 1907:	R. L. Tyson
		W. V. Carter
		J. S. Shields
		M. A. Shields
	June 14, 1907:	
		M. G. Dalrymple

The following have served as clerks of the session in the order named:

Rev. A. C. McNeill, Rev. W. H. Hogshead, Alexander Kelly, D. P. Shields, W. J. Stuart, D. P. Shields, Dr. G. McLeod.

UNION HOME SCHOOL.

1875-1898.

PROF. JOHN E. KELLY, M. A., FOUNDER AND OWNER.

Presbyterianism has ever stood for higher education, and the early Scotch settlers in Moore county lived up to this reputation. The early academies of Solemn Grove, Deep river and Carthage were schools of excellent literary and classical attainments.

Among the schools of this section none stood higher or accomplished more lasting good than the celebrated Union Home School. It was the writer's purpose to give it space in this volume in keeping with its usefulness, but to our regret the information, with the names of its prominent graduates, was unavoidably delayed until after the forms went to press.

Prof. John E. Kelly, who graduated from Davidson College with honors, founded Union Home School in 1875. The purpose of the school was ideal as well as practical. Its government was that of a well regulated family. The pupils were efficiently trained in matters pertaining to body, mind and soul. The boys were drilled according to Upton's military tactics, and the school body was subjected to such gymnastic and calisthenic exercises as would require mental as well as physical exertion. Prof. Kelly, who has no superior as an instructor, was ably assisted by an experienced corps of teachers. His pupils ranked among the best in our colleges and many graduated with the highest honors. Not least among the lasting results of this school was the excellent training given in "morals and manners." Work in the literary society was emphasized as well as the use of a well selected library. The discipline was mild but firm, and a constant and earnest effort was made to inculcate a high regard for truth and honor. The dormitories were arranged in the form of a hollow square, with the school building in the center, and were constructed according to the best theories of light,

heat and ventilation. The school room was so arranged as to admit a soft light from the North East and South West in line with the desks so that the eyes of the pupils were not subjected to the painful and injurious effect of cross lights.

Prof. Kelly is now a member of the faculty of the Presbyterian College, Sautee, Ga.





